

INDIAN IMMIGRANTS IN AMERICA
A SOCIOLOGICAL STUDY OF
SECOND GENERATION ADOLESCENTS

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CHAPTER I

INTRODUCTION

Several studies have indicated that wherever Asian-Indians have immigrated, they have maintained their cultural continuities and ethnic identities. Like many other ethnic groups, Indians have been able to retain their traditional way of life, including their religious ceremonies, the caste system, the customs of marriage, the joint family system, language and so forth (Hazareesing : 1950).

The most frequently noted reasons for the limited acculturation of Asian-Indians around the world are:

1. the fact that they were always
a large enough group to form a
self-sufficient community of
their own;
2. their educational level;
3. their low occupational status;
4. their strong traditional back-
ground;
5. their religious fervency;

6. the caste system;
7. the joint family system;
8. their language;
9. their migration status; and
10. their concept of host country
(Rauf : 1969).

However, the situation is different in the State of Georgia. Indians have come here in small numbers from all over India. They live all over the state and they have no aggregated community of their own. The immigrant Indians have a higher level of educational and occupational status. Such circumstances raise an interesting question regarding to what extent the youth of this population have adopted the norms of the host country. Also, in general an immigrant child's success in school depends upon the extent of acculturation to the American way of life. In America many educators find themselves dealing with different cultural minorities about which they know very little and about whom there is very little published information. A study on immigrant children in the State of Georgia is needed.

The purpose of this study is to analyze the extent of the acculturation of second generation youth in Indian families permanently residing the State of Georgia. Specifically the study centers on the following areas:

the acculturation of children (nine to eighteen years of age) of Indian immigrant parents with regard to their:

1. dietary practices;
2. style of clothing worn;
3. types of ornaments and makeup worn;
4. use of English language;
5. sources of recreation and amusement;
6. religious practices;
7. scope of social interaction;
8. attitude towards pattern of marriage;
9. attitude towards pattern of family structure;
10. personal identification.

Children from eight to eighteen years old were selected for interviews because by the age of nine their ways of thinking are established and they understand their culture. Those above the age of eighteen are considered adults for this study.

Another factor which serves as a background of this study is that American society is becoming more heterogenous as it absorbs various subcultures. Therefore, it could be argued that minority groups may wish to assimilate into the total culture and simultaneously may insist on maintaining their separate identities. Recently, minority groups around the country have been demanding bilingual school facilities. Such need has occurred because of the individual group's demand for separate identity.

This study has observed certain limitations. First, the study is limited to the State of Georgia. The Indian population in Georgia is unique in that it is a recent immigrant group (average length of stay in the United States is nineteen years) and is highly educated and professional in nature. Second, the study has included only those families which are intending to stay in the United States permanently. In this way, the variables affecting differential acculturation are considerably reduced. Third, the study

is limited to children ranging in age from nine to eighteen years. Fourth, the study is further limited by concerning itself only with general ethnographic areas of acculturation, which include customs of food, language, clothing, recreation, religion and so forth. In many studies of acculturation, the areas of "personality in "acculturation," "leadership in acculturation," and so forth are treated separately (Spiro : 1969). Since no single study can cover all aspects of culture, this study has made no attempts to investigate all aspects of culture, Indian belief systems or personality traits.

CHAPTER II

REVIEW OF LITERATURE

Historical Studies of Indians as Immigrants:

Dwaraka Nath studied the history of existing situations of Indians in British Guyana from the arrival of Indians there from 1838 to 1950. Most of his data was obtained from original sources; government documents and existing situations. In his historical account, Nath points out that Indians were brought to British Guyana as laborers, lived in their segregated communities, and did not mingle with non-Indians. Their conditions remained unchanged for a long time because they were discouraged from acquiring education. More than eighty-five percent of the Indian population belonged to the Sikh religion. It was observed that their religion was the most important factor in their daily lives. They passed their religious heritage to their children, and later on many Indians returned to their homeland.

"Indians in Mauritius" is a historical work based on government documents obtained from the Government of Britain, Government of India and Government of Mauritius (Hazareesingh : 1950). Hazareesingh was a resident of

Mauritius, who had himself known the circumstances in Mauritius. The account indicates that Indians owned almost forty percent of the land devoted to the cultivation of sugar cane, the chief agricultural product of Mauritius. This is true in spite of the fact that most of them went to Mauritius under the old system of indentured labor. Indians had also begun to take a more active part in the public life of the island and were keenly interested in education of their children. However, their acculturation in Mauritius was not so successful due to the fact that they were sufficient enough to maintain their own separate culture and avoid acculturation, even though their culture was not predominant over others in Mauritius.

"East Indians in Trinidad" is a study of cultural persistence. The field work upon which this study is based was carried out on the island of Trinidad during the period from June of 1957 to June of 1958. The usual techniques of anthropological field work were employed during the study of the elements of community structure within the physical bounds of one rural community. Relevant materials were gathered from official records and private papers. Importantly, he interviewed prominent people in the community and used 'participant observation' technique.

About thirty-six percent of Trinidad's population is Indian. The village of Amity, the object of the study, represented the third generation since Indian immigrants first settled there after the completion of a period of contracted indentured labor on the sugar plantations of the island.

In this study, the author wanted to find out the following factors:

1. why did Indians come to Trinidad?
2. how did the village of Amity come to be established ?
3. should the community of Amity be called "Indian?"

Klass comes to the following conclusion: "It is my contention that the Indian immigrants to Trinidad who founded the village of Amity were able to reconstitute a community reflecting their society of origin. They did this moreover, despite considerable handicaps. The original settlers came from different villages in India. Again, during the period of indenture they had become part of what was then the alien sociocultural system of Trinidad. Finally, the community they reconstituted had to exist within the frame-work of the larger Trinidad society and its culture. But such a community did in fact come into being, making possible the persistence of major elements of the Indian culture in the present time."

Rauf examined cultural continuities and changes among a group of Indians in British Guyana, a British 'sugar plantation colony' in South America. In order to collect data, the author employed the techniques of interviews, participant observation and used government documents to gather data. The results of Rauf's study were:

"It has been noted that certain outstanding traits of Indian culture such as family structure, the status of the father in the family, the position of the female in the society, the segregation of males and females, the ascription of status on the basis of age, sex, and kinship, and above all the ethical system based on the principles of non-violence, spiritualism, sacrifice, charity, emphasis on right means for right goals, self-discipline and thrift became the early basis of the reformation of the the Indian society in Guyana. These cultural contents helped the Indians in Guyana to retain their 'Indianness.' Thus the sense of ethnicity among the older generation of Indians became a basis of their cultural continuity and provided them group cohesion, distinctiveness and identity" (Rauf : 1969).

Studies of Indians in the United States:

Not many studies have been conducted on Indians in the United States. The lack of comprehensive study of Indians in the United States is perhaps due to their recent immigration to this country. Wenzel, in a 1966 study, pointed out the identifying and comparing beliefs, called 'value orientations,' which were held by two generations of Indians

residing in the Sutter county area of California. The comparison involved testing the null hypothesis that there are no significant differences in the value orientation of two generations of Indians. The null hypothesis was confirmed at the 0.05 level of significance. Furthermore, the value orientations of the Indians in Sutter county area were similar to the values of middle-class Americans. Thus, their acculturation was high.

Wenzel's method of research was based on interviewing Indian students and their parents about their views regarding attitude toward action, their views toward time, their attitude toward nature, and the desirable relationship of man to his fellowman. The data gathered in the interviews were used to test the null hypothesis. The data were further analyzed for any possible relationship according to several categories which included generation, age, length of time in the United States, amount of formal education and cultural patterns.

The instrument employed by Wenzel in gathering the data was the "schedule" developed by Florence R. Kluckhohn (Kluckhohn : 1960). Her method of studying values was based on the fundamental observation that there are a limited range of possible solutions to these problems. According to Kluckhohn, the five common human problems which can be studied

are : (1) predispositions of man; (2) valued personality types; (3) time dimensions; (4) relations of man to nature and; (5) relationship of man to other men. The solutions found for each of these problems were threefold: Evil, Evil-good, and Good; Doing, Being-in Becoming and Being; Past, Present and Future; Man Subjugated to Nature, Man in nature, and man over Nature; Linear, collateral and the Individualistic orientation (Kluckhohn : 1960).

It was found that the East Indians in Sutter county had the following value orientations: (1) in the activity orientation, they were dominantly Doing, but there was strong expression in favor of Being Orientation. (2) In the time Orientation the Indians differed significantly between two generations. The parents were future oriented while the students were present oriented. The parents wanted to accumulate more material things for the well being of their offsprings. The second generation stated clearly that they would secure their future by their own efforts. This shows the parents are very protective of their children. Also, there was a clear rejection of past orientation by whole Indian ethnic group. (3) In the Man-Nature dimension the Indians had a strong Man-Nature orientation. (4) The relational Orientation of Indians was almost equally divided between the collateral, with 40 percent claiming it

as the first choice, and the individualistic, with 38 percent claiming it as the first choice.

However, compared to Wenzel's study of Indians in California, the population of this present study differs significantly. Wenzel's study shows that "over 35 percent had no formal schooling, and 50 percent had less than eight years of schooling. In California, the parents had less than eight years of schooling. The parents had attended Indian schools in far greater amount of time than they had attended schools in the United States (68 percent in India and 32 percent in the US). Indians in Georgia tend to be highly educated, professional people, highly varied in their socio-cultural background, and have experienced relatively short lengths of stay in the United States.

Gupta tested two hypothesis regarding acculturation among a group of Indian immigrants in Pennyslvania (1969). Gupta hypothesized that first, when Indians came into contact with culture of a developed country, their culture changes in the direction of westernization; second the rate of acculturation among Indians will be differently affected by thier sex, rural-urban background, caste, age, marital staus, and exposure to western culture. According to Gupta, the results of the study indicated that changes in various culture components (dietary practices; dress and

ornamentation; sources of recreation and amusement; religious practices and attitude toward dating, marriage and family) are occurring in the direction of westernization among the Indians in the United States. The study also reveals that these changes are related to various background variables (caste, rural-urban background, sex, age).

The author believed that the results of the study could be widely applicable to the entire United States. This study which is done on the patterns of acculturation of people from India living in the State of Pennsylvania can be compared to this similar study done in Georgia. In the Pennsylvania study only adults are chosen, but in this Georgia study children from ages nine to eighteen are chosen. So this opens the door to compare both these studies, in regards to the acculturation of both groups.

Studies in Acculturations of Other Minorities:

A survey of research on acculturation of ethnic groups in America reveals that many ethnic groups have been studied. For example, Mexicans, Jews, Japanese, Italians, Norwegians, Irish, Chinese, Cubans, Hungarians, American Indians, Asian Indians, Portugese, Europeans, Hawaiins, and Fillipinoes have all been the focus of acculturation studies.

Although some of these studies are problem-oriented, most of them are in the descriptive "natural-history" method and hypotheses are seldom tested. In general, research areas may be classified as follows: (1) impediments to acculturation; (2) leadership in acculturation; (3) youth in acculturation; (4) linguistic behavior in acculturation; (5) marriage and family in acculturation; (6) religion and folklore in acculturation; (7) personality in acculturation; (8) general ethnographic and acculturation studies (Spiro : 1969).

"General Ethnographic and Acculturation Studies" includes the following cultural aspects: (1) food habits; (2) language; (3) clothing; (4) housing; (5) recreation; (6) religion; (7) family structure and so on.

All these studies comprise a comprehensive commentary on the character of the immigrant, his problems of adjustment, and his contribution to cultural life in America. The massive immigration of Europeans, Latins and Orientals initiated diversity, mobility, and flexibility which characterize American life today. Today the studies should be re-examined in a different light. The cultural pattern of American society is rapidly changing, therefore, the reasons given for acculturation in the previous studies have changed.

Today cultural minorities are demanding the preservation of their unique identity instead of losing their identity to acculturation. Therefore, the generalizations of previous studies may not be applicable to all minorities in our rapidly changing society. There has been no study conducted on Indian families. This lack of interest is perhaps due to insufficient and irregular and scattered populations of Indians in the United States. Now there are some evidences of emerging communities of Indians (eg: Cobb county in Atlanta area) in Metropolitan areas. Therefore, there is a possibility of studying their way of life.

Background Factors and Acculturation:

According to Gupta's study of Indians in Central Pennsylviaia, the main factors in acculturation are age and sex, the size of the group, rural settlement, economic opportunity, values, caste, length of stay in the US and religion. Because the process of acculturation has grown into an increasingly important area of research in anthropology, sociology and education, the definition of certain basic terms is warranted. In order to describe the relation between immigrant groups and American culture, the concepts of "acculturation" and "assimilation" are used, often interchangeably. This study has used the term

"acculturation" because it describes the process of "Americanization" of Indian families more adequately than any of the other terms, such as assimilation or socialization. However, many social scientists (Smith 1969) use the two terms interchangeably, together with such words as "Americanization and accomodation."

Redfied, Linton and Herskovits originally described acculturation as follows :

"Acculturation includes those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups" (1936 : 134).

Under this definition acculturation is to be distinguished from culture change, of which it is but one aspect, and assimilation which is at times a phase of acculturation. Acculturation is considered a process while assimilation is a product of it. Herskovits distinguishes between "acculturation" and "assimilation" on a more academic basis. He gives the following explanation: Acculturation comprises those changes in a culture by the influence of another which result in an increased similarity of the two. The influencing may be reciprocal or overwhelmingly one-way. The resultant assimilation may proceed so far as the extinction of one culture by absorption in the other; or, other factors may

intervene to counterbalance the assimilation and keep the cultures separate (1938). Theoretically, as Herskovits points out, there is no reason why all studies of culture change involving culture contact cannot properly be called acculturation studies.

Acculturation is also recognized as change involving several processes. Barnett, defined acculturation as 'culture change that is initiated by the conjunction of two or more autonomous cultural systems' (1964). They recognized the fact that the process of acculturation included intercultural transmission, cultural creativity, cultural disintegration and creative adaptation. Among the consequences of cultural contact considered by these authors are progressive adjustment, cultural fusion, assimilation, stabilized pluralism, and differential rate of change (Barnett : 1964).

The interaction between two ethnic groups in the course of time necessitates a certain amount of exchange of ideas, attitudes, and practices. To the degree to which the exchange causes the minority group to accept and internalize attitudes and practices of the majority group, acculturation process that is taking place predominantly in the minority ethnic group, in the present study, it is the Indians who

accepted and internalized attitudes and practices of the dominant middle class American culture. In the case of Indian children, they became acculturated in the schools and also contributed their cultural values to the culture of the schools.

There are both negative and positive factors involved in the process of acculturation. That is to say, there are conditions which facilitate or hinder acculturation. Gupta's study indicates that age and sex composition of immigrants makes a difference in acculturation (1969). It is evident that a younger person is able to accept and absorb new values more readily than those whose ways of life are more fixed by age and habits. Men, compared to women immigrants, are more readily and rapidly acculturated. There are various reasons for this. For example, a lower literacy rate, language, and transportation facilities often cut women off from social contacts.

Size of an immigrant group is another factor of acculturation, the larger the size of a minority group, the slower its rate of acculturation. In a larger group, people are in more of a position to limit their interaction to members of their own group, limiting social contacts with members of the host country. Isolation in a nationality

group creates an ethnic ghetto and thus prevents acculturation. A rural location further isolates the immigrants, thus hindering acculturation. Also, rural communities are often slow to accept a newcomer.

Fear of competition is a crucial factor. Contrary to an immigrant's economic opportunity, a fear of competition on the part of members of the host country creates opposition to immigrants and hinders their acculturation. However, the hidden consequences of such fear and opposition have been eventual admission of immigrant laborers to unions. Thus, membership in such unions has enhanced acculturation.

New ways of life where a new technology fits into the scheme of values of the borrowing groups are accepted more readily and facilitate acculturation. For example, Indian housewives, accustomed to the use of charcoal for cooking, have no objection to accepting the utility of an American gas or electric range.

Acculturation is a slow process. Technological or material culture changes faster than non-material culture; such concrete objects as tools, utensils, and ornaments are normally the first things adopted by the newcomers to this culture. However, non-material culture, such as intangible

elements as patterns of behavior and values, takes a long time to change (Redfield : 1936).

Marginal Man and Cultural Pluaralism:

The concept of the "marginal man connotes the belief that emotional stress is necessarily a concomitant of

acculturation. "The marginal man is conceived of as an individual who has left his native culture and has not been integrated into a new one. Although he may want to be affiliated with both groups, he is fully accepted by neither. Consequently, he encounters feelings of inferiority, insecurity, over-aggressiveness, and is beset by a host of other personality problems. According to Stonquist, members of ethnic minorities, immigrants and social-climbers represent marginal men " (Stonquist : 1937).

A marginal group is an incomplete assimilated group; one which has partially relinquished its former culture and which has not yet won full acceptance in the new culture within which it is living. A term used in connection with immigrant groups in which there has been considerable mixture of different cultures, so that attitudes and values and resultant behavior patterns are characteristics of neither; the group occupying a sort of social no-man's land. Where overt characteristics make identifcaiton easy, this stage in the assimilation process may be occupied for decades, as in the case of Orientals and Latin speaking people in the United

States and such groups may evolve a fairly well integrated culture of their own containing elements drawn from both the social orders concerned (Clark : 1969).

It is important to note the fact that there are great individual differences in the extent to which individual members are acculturated, from the most conservative to the most anglicized. Moreover, Moore gives the following definition of marginal man: The marginal man in the broadest sense, is a person who is not a fully participating member of a social group. Mostly marginal persons are marginal to two or more groups, as is true of partially assimilated immigrants (Moore : 1957).

In the United States, where immigration has been a very important factor in the history of the country, Americans have developed over the years different responses and attitudes toward newcomers to their country. One of the most important approaches has been the 'Americanization' of all immigrants, the idea of the United States as a 'melting pot' of all nationalities.

Immigrants were expected to give up the characteristics of their native cultures and to adopt American speech, traditions, ideals, and way of life as rapidly as possible. Advocates of Americanization firmly believed that American

culture was unquestionably superior to the native culture of any immigrant, no matter what his country of origin, and that it would, therefore, be best for him to discard his old ways as soon as he could (Weinstock : 1964).

The advocates of "Americanization" represented the Anglo-Saxon culture. Thus, American culture strictly represented by Anglo-Saxon culture was considered superior.

In the years between 1880 and 1914, the influence of immigrants to the United States, especially from the countries of South and East Europe, was so great that the pressure for Americanization became stronger at the end of World War I than it had been at any other time in American History. "Fear and suspicion of the newcomers and the dread of their possible failure to assimilate led many Americans to believe that Americanization was the only solution to the immigrant problem" (Weinstock : 1964). However, in recent years many Americans and outsiders alike have realized that Americanization was not the best solution to the immigrant problem. Some social scientists began to raise questions about the moral superiority of American culture represented in both the movement for Americanization and the movement of the 'melting pot' concept. Therefore, they advocated the theory of 'cultural pluralism' to

integrate immigrants adequately into American society. The advocates of cultural pluralism largely accepted the existence of cultural differences between immigrants and native-born Americans and insisted, furthermore, that these differences should be maintained so long as they did not lead to national disunity (Gordon : 1964).

The most effective spokesman for the concept of cultural pluralism was the social philosopher Horace M. Kallen (1956). He believed that diversity was the very essence of American society and should therefore be maintained. Any attempts to eliminate ethnic differences would be a sign of threat to "the American idea." And he felt that in a sound democracy cultural differences could flourish within a common framework and that the ethnic ties of immigrants to their homelands were an important part of American life. After World War II, the notion of cultural pluralism became rather widely accepted, and the ethnic ties of immigrants were no longer considered a threat to the cultural unity

However, maintaining ethnic solidarity without having their own language, schools, political organizations, closed communities and so forth, is a very difficult task for a minority group. Therefore the individual immigrant, in order to function adequately, has to accept the idea of 'Americanization' and 'melting pot.' He must learn and adjust to the ways of American society if he is to gain any measure of acceptance within it. The unavoidable circumstances created by a competitive society compelled immigrants to comply with the form of life of the majority. Thus, not because the American culture is superior per se, but in order to succeed or function adequately in the dominant Anglo-Saxon way of life in the United States.

Ethnicity:

A study of an ethnic group (the Indians) can be discussed through the concept of ethnicity. Ethnic groups have existed throughout the history of United States. A new interest is found among scholars to know more about ethnic groups and explore more deeply the meaning of ethnicity. There is a difference of opinion among scholars regarding the relative importance placed on ethnicity of American sociologists. Floyd Dotson and some others are satisfied with American interest in ethnicity. There is ethnic

resurgence in America as well as other parts of the world. The recent ethnic resurgence has resulted in an examination of the concept of ethnicity from a theoretical perspective. Etymologically the English word 'ethnic' stems from the Greek word 'ethnikos,' meaning 'people' or 'nation' (1976). An ethnic group consists of those who share a unique, social, cultural heritage that is passed from generation to generation.

Max Weber make some very illuminating observations on race and ethnic phenomena which he described as posing one of the 'most vexing' problems in sociological analysis. Weber states that race and ethnic phenomena present themselves to consciousness and observation as collections of symbolic memories and identities which become attached in the most 'diverse' ways to concrete social structure (1968). The Dotsons make use of Weber's idea of ethnic group or category in their studies of Indians in British Central Africa (1975). They place emphasis on the collective memories of the past since the ethnic groups is the first and foremost specific product of the past. Ethnic group is a population of people possessed of a substantially different culture and social organization than that of the larger society in which they are at the moment of observation enclaved.

Schermerhorn's work on ethnicity is held in great regard

by other scholars. "An ethnic group is defined here as a collectivity within a larger society having a real or putative common ancestry, memories of shared historical past, and a cultural focus on one or more symbolic elements defined as the epitome of their peoplehood" (1976).

Another widely discussed definition of ethnic group is given by Barth. He writes that ethnic ascriptions are interactive factors which classify a person "in terms of his basic, most general identity presumptively determined by his origin and background" (1969). This notion of common origin is utilized by Greeley in his study of ethnicity in the United States (1977). These definitions include in varying combinations of three elements : group, identity and history (Aronson 1976).

As M.G. Smith remarks, "it is the most systematic and comprehensive compilation of a mountain of useful, important and extremely elusive information on a great many American collectivities" (1976).

After observing that ethnicity is an immensely complex phenomenon, the editors of the publication present the features used as a criteria for determining ethnic groups. They are (1) geographical origins; (2) migratory status; (3) race; (4) language; (5) religion; (6) kinship; (7) shared traditions, values and symbols; (8) literature and music; (9) food; (10) employment patterns; (11) special interest in regard to politics in homeland and in the US (1980).

CHAPTER III

THEORY OF ACCULTURATION

What determines degrees of acculturation? In other words, what are the criteria of acculturation? What is the proof of acculturation of the Indian children? These questions may sound vague, and the answers to them are vague and and ambiguous. Yet everytime one wishes to measure objectively the degree of acculturation, these questions have been raised. At one time in the United States, rather superficial criteria of acculturation was popular

"if immigrants spoke English, vote the 'right' ticket without forming separate parties, use bathtubs, and deport themselves in public in ways that do not make them conspicuous, they may be thought of as assimilated, or at least as not disturbing elements" (Taft & Robbins : 1955).

In early studies, acculturation was tested in various ways. First is naturalization and political participation; this criterion of acculturation is not applicable universally. For example, Indian immigrants were disfranchised in South Africa. Second, the attitudes of immigrants, that is, the degree to which they retain observants characteristic of their social or religious institutions. Third, acculturation is completed when an immigrant finds his place in the new society on the basis of his own individual merits.

Successful acculturation depends primarily upon two factors : first, the immigrants' expectations of the life the new country will offer to him and his children; second: the extent to which the immigrants' expectations can be realized in terms of the structure of the absorbing society. The immigrants' expectations will, of course, depend upon his previous life experiences in his own country and his knowledge of the life in the new country. In this area the children can absorb a lot faster than adults which shows the second generation assimilate faster than the first generation. The age group of this study is nine to eighteen years, which is the learning stage. In order to understand better what are the expectations of Indians and their children, we must look back to their socio-cultural background in India and at the American socio-cultural values to which they will be accultured.

Dietary practice in India are of ceremonial types and are related by various ecological, economic and religious factors. Food habits differ from region to region, from caste to caste and within a caste from one economic status to another. For example meat items such as beef, chicken and pork are differentially taken. Meat is totally prohibited among certain castes, regions and religions of India. The avoidance of meat may be more pronounced among Brahmins of

certain parts of India. Indian customs of cooking and the facilities in the kitchen are quite different from those of Western culture. Indian food is usually cooked on charcoal or wood fires.

Although, there is a great deal of variation, most of the people in the United States consume chicken, turkey, pork, beef prepared in the forms of hamburgers, hot dogs, etc. Pork is not eaten by Jews and Muslims. In the United States most foods are boiled, fried or baked in the oven. They are not highly seasoned. American cooking is also less time-consuming than Indian cooking. When the Indian children come in contact with American diet and cooking, they are more attracted to American food and American cooking. When we talk about dietary practices, Americans are far better than Indians, because American diets are more nutritive and balanced. Generally American people like to eat and eat well. Being a highly industrialized society, America has highly sophisticated technology available to raise, distribute, and preserve food commercially. Therefore, all types of food are available all year around. Whereas in India, out of season fruits and vegetables are difficult to obtain. Most Americans are non-vegetarians, and meat is a main dish. Thus it can be hypothesized that Indian children prefer American style cooking and American dishes over Indian style cooking and Indian dishes.

When we discuss style of clothing, although pants and shirts are worn by most males in India in schools and colleges and at work, their traditional clothes are worn at home. Children tend to shy away from the traditional clothes and wear the Western suits and pants. Sari is a uniquely Indian dress for women. It is a six-yard long piece of material wrapped around the body in different styles. This looks attractive on women and girls. As the girls grow older, they tend to choose sari as one of their attire for parties and special occasions. Jewelry is also important to Indian women. Saris and jewelry are highly prized possessions for Indian women. From Gupta's study he says that it is a symbol of social status demarcating women from girls, and married from unmarried women. Some ornaments are worn for the happiness and welfare of the family and these may differ from culture to culture. Married women are required to wear ear rings and put a red mark on their forehead (1966).

In India, most of the educated people speak in English in addition to their mother tongue. English was the official language of India until 1965. Still many Indians consider English as their first language. However, many of those who speak English as their first language are fluent enough to use it as an effective tool of communication; they do not have the discipline and skill for thinking well in it.

Those who come to America as students gradually establish the habit of thinking and speaking in English. This study is concerned with the fact that without proficiency in English, it is difficult to function effectively in the United States. The hypothesis is the more time children spend with American children, the more they will speak and think in English.

Regarding dating and joining clubs, the custom of dating and joining organizations and popular clubs are for fun and fellowshiping, where this form of enjoyment is not popular in India. Dating in the United States is a great pastime as well as a means of selecting a mate. In a study of high school dating, teenagers were asked to rate dating in comparison to other types of social activity, such as recreation with their own sex and recreation with members of own family. These young people preferred dating as a type of social activity. Most teenagers valued steady dating as an end in itself and not as a stage in the mate selection process (Landis : 1970).

In India, pattern of mate selection is arranged by parents. Now, though some families do respect the choice of their younger generation, mate selection is done by parental approval. American style of dating and courtship before marriage is not approved in India. The union of

marriage in India emerges out of contract, and not out of romance. In the United States, children are encouraged by parents to have friends and be popular, so dating is one of the important ways to find friends and eventually a life partner. Dating is considered a casual and normal form of social interaction. Dating during the late teen years and early twenties turns into the serious business of selection of a mate. Children who are born in Indian families find American ways of mate selection more attractive than the Indian custom.

Thus, it can be hypothesized that the longer youth have been in the United States, the more they will be likely to prefer American dating habits. The more Indian youth interact with American youth, the more they will prefer American dating habits.

Indian weddings are a time, money and energy consuming effort. Often the cost of a wedding goes beyond what the involved families, particularly the bride's family, can afford. Though dowry is outlawed by the government, it is practiced by the parents of the bride. Weddings in India also mean processions, the feasting of relatives, dancing and music. Among some communities wedding ceremonies can last three to four days. The patterns of marriage in the United

States are different from India. Here in the United States, marriage is a personal concern of the individuals involved. Even the wedding day is chosen by the individuals themselves. The wedding ceremony is short and inexpensive compared to Indian marriages. Unlike the Indian wedding, the American wedding is not a family affair; although family members participate in the ceremony and may sometimes try to influence decisions, the couples themselves have the final choice in all decisions.

In India, there are two major types of family systems, one is nuclear family - a group consisting of husband and wife and unmarried children. Then there is a joint family system, a group consisting of husband and wife, married sons and their wives and children, and unmarried sons and daughters all living under a single roof under the authority of the father or eldest son. Thus, some joint families are large, having as many as twenty or more members. In order to make the joint family system work effectively, certain rules have to be designed. All the decisions are made by the head of the household. The younger members must show respect to the elders. Age is highly respected and power and privileges are concentrated in the hands of the elders. The joint family system is breaking down into the nuclear family in modern India. In the United States, a nuclear family is the

basic unit of society. The main goal of young married people is to be independent economically, emotionally and socially from their parents. The young people growing up in this society see American pattern more attractive than the Indian pattern of family structure, which is also the hypothesis.

As far as nationality is concerned, people in India identify themselves as Indians including the children. From the cultural point of view, they do differ drastically. Even though they are accultured to American life styles, they would separate themselves from the rest of the people through their skill in the English language, gestures, etiquette, and so forth. So they may identify themselves as a Southerner or Northerner from India. The children really cannot understand this difference. However, in United States they are proud to identify themselves as Americans.

What is an Indian? This is very difficult to define. "Indianness" is many things - a way of thinking, a way of behaving, a way of life. Man is a product of his culture. His culture dictates his daily behavior as to what to eat, and what not to eat, how to dress, what is proper and improper to say or think. Indian customs vary from religion to religion and from state to state. It is impossible to separate religion from a total way of life in India. If you

can tell another Indian 'what his religion is, you can tell who he is.' Thus, religion is a over-riding characteristic.

What is an American? To answer this question Creveceus

answered "What then is the American, this new man? He is either an European or the descendent of an European, hence that strange mixture of blood, which you will find in no other country. He is an American, who is leaving behind him all his ancient prejudices and manners, receives new ones from the new mode of life he has embraced, the new government he obeys, and the new rank he holds. Here individuals of all nations are melted into a new race of men, whose labors and property will one day cause great changes in the world. He is mobile, restless. He is this-worldly, not other-worldly, with a sharp sense of time and its uses. He believes in whatever can be touched, grasped, measured. He is technical man, whose absorption is not with what good but with how. He is non-ascetic, with a taste for comfort and a belief that the means, if not the goal, of life are found in a higher living standard" (1962).

Nations are realities, and their cultures develop along different paths. This world of culture consists of a body of values, social habits, attitudes and traits held in common by most members. Thus, this psychosociological world of action, thought, and emotion into which an American is born differs not only from the Indian, Chinese, Japanese, Korean, German, French but even from British. There is no set answer to "Americanism." It is difficult to define.

A study of Indian families in America would reveal several fascinating facts about their life in general. Are they willing to let their children choose which culture they want to live in? The immigrant generation attempts to transmit to their children their cultural heritage. At the same time the children may resist many traditional practices. A conflict between the generations thus results, for example: mate selection. These conflicts, however real they are, should not prevent anyone from recognizing that the concern of the parents is the success of their children in the United States, and not the maintenance of heritage for its own sake. Many parents assume that a successful life in this country is to be achieved through adherence to their traditions, while most children do not see such a relationship. The two generations do not see eye to eye on many specific questions, that is what this study is all about.

In general, Indian children prefer American style of living. This is not acceptable for Indian parents. Parents prefer the best out of Indian culture and the best out of American culture for their children. Parents are threatened by the acculturation of their children in different areas such as marriage, divorce, religion (only Hindus), some dietary practices, questioning the authority and traditions.

So it can be hypothesized that Indian children will acculturate in a faster pace than their parents. This also gives a chance for comparison with Gupta's study done in Pennsylvania.

CHAPTER IV

METHODS IN COLLECTING DATA

The names and addresses of Indians residing in the State of Georgia were acquired by writing to the presidents of various Indian associations in the cities of Georgia. Also, each family interviewed was asked to supply names and addresses of other Indians. From these, all the families who were intending to reside permanently in the United States were selected. There are over 2000 families residing in the State of Georgia. Only families with children ages from nine to eighteen were selected. Thus sixty-six families were selected. There were two eligible families who refused to interview their children. Thus there are eighty children (40 boys and 40 girls) who are included in this study.

In order to collect data, personal interviews and some participant observation were used. For interviews with the children prior appointments were made with parents. Upon arrival at the homes, in almost all cases there was a cordial and cooperative reception. Interviews were successful because the parents studied the interview before the children were able to see it. Parents were helpful in explaining the method of interview to their children. The children were told that their names and responses they would give to the

questions would not be revealed and would remain confidential. The duration of interviews varied from thirty to forty five minutes. The respondents were cooperative in answering questions, although some considered certain questions to be rather personal. The questions were presented with five fixed alternative answers indicating the various degrees of attitude and practice. Most families knew quite well a number of other families, which allowed the interviewer to contact those families and their children. Upon completing the interview, the families had many questions about the purpose of this study and the results of this study. The responses obtained in the interviews were placed on scale, each individual's scores were tabulated and the totals, means, variance and standard deviations were computed.

CHAPTER V

ANALYSIS OF FINDINGS

By looking at the answers to the questionnaire one can see many interesting factors on the acculturation of the children living in Georgia. The factors of this study are dietary practices, types of clothing, ornaments and make-up, sources of recreation or amusement, use of the English language, religious practices, social interaction, attitude toward dating and mate selection, attitude toward pattern of marriage, attitude toward patterns of family structure and personal identification. In this study certain factors such as age, sex, religion, place of birth, and length of stay in the United States showed a difference in acculturation.

With regard to eating habits, most boys and girls reported that they ate 'American' type of food most of the time. This was true for meats, salads, cereals and desserts. However, both boys and girls reported a definite preference for American style soft drinks reporting that they drank them most of the time or always. In the aspect of clothing all boys and girls preferred wearing American clothing. By looking at the aspect of ornaments and make-up; this item carries little weight in acculturation. In the aspect of recreation and amusement both boys and girls participate in

American games half of the time. But they showed a lower interest in American type of dancing; especially boys do not like dancing. English language is a top priority in acculturation. They reported that they speak English half of the time at home and think in English most of the time. The majority of the children spoke in English with their friends from their own country. Though religion is an important factor in acculturation, many children were reluctant to answer that question in this modern age. In the attitude toward dating and mate selection they showed a low acculturation. Perhaps parental values have a great deal to do with it. The average age of these children was below the threshold of such an interest level. As they grow older their attitude might change. In the pattern of family structure many good qualities can be seen. Both boys and girls prefer small family system with two or three children. Almost all the children disapproved of putting old parents in nursing homes. They preferred equal treatment for both boys and girls. When we look at the 'right to question your parents,' more boys were ready to question authority than girls.

Based on the analysis of data on the acculturation of 80 boys and girls, 55% of the girls rated 'mostly American' and 55% of the boys rated 'mostly American.' No one was rated

'completely American' or 'completely Indian.'

TABLE 5.1

OVERALL ACCULTURATION OF CHILDREN

Mostly American		Both Indian and American				Mostly Indian	
Boys		Girls		Boys		Girls	
N	pc	N	pc	N	pc	N	pc
20	50%	24	60%	12	30%	8	20%

Among the 80 children, 16 (4 boys and 12 girls) children were born in the USA. The ones who were born here are 'mostly American,' as can be seen from Table 5.2.

In Table 5.3, in the age group 12 to 14, more girls (80%) were 'mostly American' than the boys. When we look at the table almost all the boys and girls are acculturated except the girls between the ages of 15 and 18.

TABLE 5.2

ACCULTURATION OF CHILDREN WITH PLACE OF BIRTH

Place of Birth	Mostly Indian		Both Indian and American		Mostly American		Total	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
	N pc	N pc	N pc	N pc	N pc	N pc	N pc	N pc
India	6 15%	8 20%	10 25%	10 25%	20 50%	10 25%	36 90%	28 70%
USA	0 0%	0 0%	0 0%	0 0%	4 10%	12 30%	4 10%	12 30%
Total							40	40

From Table 5.2 it can be observed that the majority of the children (36 boys and 28 girls) born in India were classified 'mostly American.' They have been in the U.S. between 2 to 13 years. One interesting factor in this study is boys are more accultured than girls, ie., 50% boys and 25% girls. But among the girls who were born in the U.S. 75% of the girls are more 'Americanized' than the boys, ie., 25%. This study supports the study of Gupta which shows that men or boys are more assimilating faster than women or girls. This is one factor about the traditional values of India that they are very protective of their female population.

From Table 5.3 it can be seen that ages "12 through 14" acculture faster than any other age group. It does not necessarily mean that older children acculture faster than the younger children. Though there are 44 children in the age group "15 through 18," they are more "mostly Indians." One reason is that they came to the U.S., at an older age than the other age group. This study shows that acculturation occurs faster at younger ages.

By looking at the length of stay, in Table 5.4, it shows that children who were here from 7 to 18 years adapted to the culture more than the ones who have been here less time. The longer the immigrant lives in the host country, the better the acculturation is. This was also true in Gupta's study.

TABLE 5.3

CHILDREN'S ACCULTURATION BY THEIR AGE

Age	Mostly Indian		Both Indian and American		Mostly American		Total	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
	N pc	N pc	N pc	N pc	N pc	N pc	N pc	N pc
8 - 11	0 0%	2 14%	0 0%	6 60%	6 25%	2 13%	6 15%	10 25%
12 - 14	2 53%	0 0%	2 20%	2 20%	6 25%	8 50%	10 25%	10 25%
15 - 18	4 67%	12 86%	8 80%	2 20%	12 50%	6 37%	24 60%	20 50%
Total	6 100%	14 100%	10 100%	10 100%	24 100%	16 100%	40 100%	40 100%

TABLE 5.4

CHILDREN'S ACCULTURATION BY THEIR LENGTH OF STAY

Length of stay	Mostly Indian		Both Indian and American		Mostly American		Total	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
	N pc	N pc	N pc	N pc	N pc	N pc	N pc	N pc
1 - 6	6 100%	0 0%	8 80%	4 40%	14 59%	0 0%	28 70%	4 10%
7 - 12	0 0%	2 25%	0 0%	2 20%	6 25%	12 54%	6 15%	16 40%
13 - 18	0 0%	6 75%	2 20%	4 40%	4 16%	10 46%	6 15%	20 50%
Total	6 100%	8 100%	10 100%	10 100%	24 100%	22 100%	40 100%	40 100%

TABLE 5.5

CHILDREN'S ACCULTURATION BY THE USE OF ENGLISH AT HOME

Use of English	Mostly Indian		Both Indian and American		Mostly American		Total	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
	N pc	N pc	N pc	N pc	N pc	N pc	N pc	N pc
Never	4 67%	6 75%	4 50%	2 20%	8 31%	6 27%	16 40%	14 35%
Half the time	0 0%	0 0%	0 0%	0 0%	4 15%	2 9%	4 10%	2 5%
All the time	2 33%	2 25%	4 50%	8 80%	14 54%	14 64%	20 50%	24 60%
Totals	6 100%	8 100%	8 100%	10 100%	26 100%	22 100%	40 100%	40 100%

One way of looking at acculturation is by children's use of English language in the home. As can be seen from Table 5.5, "mostly Americans" used English as their language in their home showing a higher acculturation for the boys (63%). In Gupta's study, only 15% used the English language at home, but this study shows that more children are comfortable in speaking English even at home. Without doubt, all the children who were born in the U.S. speak only English. Most of the parents did not teach Indian language to their children.

In dietary practices generally, boys and girls are highly accultured. However, they exhibited a definite preference for American style soft drinks and desserts as can be seen from Table 5.6.

Clothing and ornaments are not significant factors to rate the acculturation process. The children do not have a choice but to wear American clothing. However, Table 5.7 shows that the children are accultured to clothing. Children do not give much importance to jewelry and ornaments. In this age group many girls are not old enough to wear makeup. When they get older their trend may change. From Gupta's study jewelry was considered as a security to the family.

TABLE 5.6

CHILDREN'S ACCULTURATION BY DIETARY PRACTICES

Boys = 40

Girls = 40

	Use of Meat		Use of Salads		Use of Cereals		Use of Desserts		Use of softdrinks	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
ME	3.853	3.486	3.064	2.952	3.000	2.667	2.667	3.045	4.118	4.142
VA	0.970	1.163	0.993	1.247	1.411	1.233	1.058	1.283	0.507	1.428
SD	0.985	1.051	0.994	1.117	1.188	1.105	1.023	1.329	0.712	1.952

ME = Mean

VA = Variance

SD = Standard Deviation

Scale of Means : 1 to 2 ==>> Low; 3 ==>> Marginal; 4 to 5 ==>> High.

TABLE 5.7

CHILDREN'S ACCULTURATION BY CLOTHING

Boys = 40

Girls = 40

	Suits		Slacks		Dresses Knee length		Dresses Mini		Pant Suits	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
ME	4.333	3.381	4.611	4.000	-----	2.904	-----	2.857	3.388	2.047
VA	1.411	2.047	0.604	1.600	-----	2.290	-----	2.128	1.898	1.147
SD	1.882	1.431	0.775	1.265	-----	1.513	-----	1.459	1.378	1.071

ME = Mean

VA = Variance

SD = Standard Deviation

Scale of Means : 1 to 2 ==>> Low; 3 ==>> Marginal; 4 to 5 ==>> High.

TABLE 5.8

ACCULTURATION OF GIRLS BY USE OF ORNAMENTS AND MAKEUP

	Lipstick	Costume Jewelery
ME	2.000	2.762
VA	2.000	2.190
SD	1.414	1.480

In Table 5.9, more girls like to dance than the boys. The boys and girls like American music, American movies, cartoons or funnies and like to watch games on television. The children who were born in this county are looking forward to going out on dates. This is against their parent's wishes who hold their traditional values high. They do not want their children to date, because in India their mates are selected by other family members. There are many problems arising from this culture change. Parents have denied their children the right to date and the children are disobeying their parents. Parents have taken children back to India where they have committed suicide. This was not studied by Gupta.

TABLE 5.9

CHILDREN'S ACCULTURATION BY SOURCES OF RECREATION

Boys = 40

Girls = 40

	American Music		American Dancing		American Movies		Cartoons or Funnies		Play or Watch Games	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
ME	3.833	3.714	2.333	3.047	3.055	3.047	3.667	3.380	3.388	3.000
VA	1.670	2.114	2.588	3.247	2.290	3.047	1.647	1.547	2.251	2.200
SD	1.294	1.454	1.608	1.802	1.523	1.745	1.283	1.244	1.500	1.483

ME = Mean

VA = Variance

SD = Standard Deviation

Scale of Means : 1 to 2 ==>> Low; 3 ==>> Marginal; 4 to 5 ==>> High.

Let us look at some mean scores of attitudes towards patterns of marriage, mate selection, small family, separate residence, and the issue of equal treatment for boys and girls in Table 5.10.

TABLE 5.10

ATTITUDE OF CHILDREN TOWARDS MARRIAGE AND FAMILY

Attitude	Boys	Girls
Dating	3.55	2.52
Civil Wedding	2.66	2.00
Wedding Showers	3.78	3.52
Interfaith Marriages	2.50	3.23
Divorce	1.50	1.61
Small Family	4.5	4.09
Separate Residence	3.66	2.71
Equal Treatment	4.83	4.61
Women Working	4.35	4.42
Right to Question	3.41	2.52

From these mean scores we see a high acculturation towards American family style. They like small families and wedding showers instead of dowry. Also, they are showing

some traditional values by disapproving of civil weddings and divorces. Some older children expressed their attitude negatively against American divorce by saying, "Americans no longer hold marriage as a sacred rite." Also, they felt that Indian style wedding involves many rituals and ceremonies.

In general, it could be said that acculturation of children was very much the same pattern as for adult acculturation as revealed by Gupta's study done in Pennsylvania. In Gupta's study a relationship between the length of stay in the United States and the extent of acculturation was evident.

CHAPTER VI

CONCLUSION

In conclusion, Indian children are adapting to the American culture far better than their parents. The 80 respondents were classified in two separate groups: (1) highly-accultured, marginally-accultured and low-accultured; (2) mostly-Indian, Indian-American and mostly-American.

It was found that in dietary practices, both boys and girls are highly accultured with regard to meat and soft drinks. Even the Hindu children are adapting to American diet-styles. Boys and girls prefer American types of music and dancing, but boys do not like dancing as much as girls do. Another interesting factor is religion, 90 percent of girls and 80 percent of boys attend Christian worship services, a definite Indian tradition, where parents encourage their children to participate in worship. A discouraging factor in this study is that social interaction with their American peers is very low. Indian children do not participate in any activities or social clubs as indicated by the 75 percent of the girls and 60 percent of the boys said "never."

More boys and girls identified their ways of lives as "marginally higher" towards American style than towards the Indian style. These children are still holding some Indian values, such as Indian types of weddings, respect for older people and religion, but overall they are very much Americanized. These findings raise new questions about Indian children. Indian children are being torn between two different cultures. When Indian children learn that they cannot experience the same privileges as their American peers, the child-parent relationship may grow further apart. Many Indian parents do not take time to explain their culture and customs to their children. In order to ease the tension between the children and parents, both parties must exercise an abundance of communication, trust and love.

The children need to know that "it is safe to be Americanized" to survive in this stage; otherwise there will be crucial effects in their future life. Social Work can play a great part in helping the children and their parents. First of all, parents could learn more about America and its history. Then parents can learn the American way of education with their children by helping them with their homework, field trips and so on. Parents should also develop relationships with fellow Americans and do activities together.

In order to promote better mental health of these children, social workers can spend many hours in explaining Indian values and traditions and compare them with American values and traditions.

From this study of Indian youth, one thing is clearly evident: that there are problems between the two generations. The first generation does not want to think that there are problems with their children. Admitting one has a problem is not in the Indian culture. It can be perceived as a weakness by the parents, because they deeply care about what other Indians think about them.

From this study it is clear that the children have acculturated more smoothly than their parents. These children have adapted to American dietary practices, clothing, music, dancing, recreation, speaking English, dating before marriage and the family system. Gupta's study revealed that the parents were still facing problems in the above areas. If the parents cannot accept American habits for themselves, then how can they teach them to their children?

For example, parents have to have Indian food where the children can eat either American or Indian food. Most Indian parents wear their native costume at home. When their

childrens' American friends visit their homes, they ask questions about their costumes, smell of Indian cooking and so on. The Indian children feel somewhat ashamed for the fact that they are different from the others. If there is Indian music playing in their homes, their friends and neighbors are usually curious to know about their language and music. When children are ready to go out on dates, there are usually emotional struggles between parents and children. Parents cannot understand why their children want to go out on dates. Thus there are several problems. A problem cannot exist until it is recognized as one, therefore recognition proceeds expression. There are advantages and disadvantages in choosing the alternatives to solve the problem. In studying these problems, there are actual cases where Indian children ran away from homes in New York, children were kicked out of homes in Houston, and two suicidal cases in Los Angeles (India Abroad : 1986). May be these tragedies cannot be linked directly to the problems discussed in this study, but it is established that children are acculturating more rapidly than their parents.

This study contributes to the field of Social Work research in that it reveals information about the acculturation of the second generation of the Indian community in the State of Georgia. This study can be used as

a basis for further studies of the Indian community and immigrants in general. This study revealed some problems faced by the immigrant children. It is not easy to live between two cultures and survive through the difficult years of adolescence. Traditions will not carry Indians to success in this life in America. It is time to give up the traditions and life style from India and accept the new ideas and American life.

APPENDIX A

QUESTIONNAIRE
TO
INDIAN IMMIGRANTS

SALEEB SIMON
SCHOOL OF SOCIAL WORK
ATLANTA UNIVERSITY
ATLANTA GA 30314

QUESTIONNAIRE

There are four parts in this Questionnaire - Part A, Part B, Part C and Part D. Please answer the questions by circling a number. Answer questions in Part A according to the following rating scale:

Never 1

Occasionally 2

Half of the time .. 3

Mostly 4

Always 5

PART A

I. Dietary Practices:

How often do you eat or drink the following items?

1. Meat	Hamburgers, hot dogs, roast beef, steak, chicken, fish	1	2	3	4	5
(Circle one item)						
2. Salads	Gelatin, fruit, lettuce, cucumber, cottage cheese	1	2	3	4	5
3. Cereals	Dry or cooked cereals, pancakes, doughnuts for breakfast	1	2	3	4	5
4. Desserts	Pies, pudding, cake, ice cream	1	2	3	4	5
5. Soft drinks	Soda pop, ice-tea, juice, milk shakes	1	2	3	4	5

II. Clothing:

How often do you wear the following western clothing?

1. Suits	Boys: Pants, shirts. coat, tie, hat. Girls: Skirt, blouse, coat.	1	2	3	4	5
2. Slacks or Pants	With shirts or blouse	1	2	3	4	5
3. Dresses	Knee-length or longer (not saree)	1	2	3	4	5
4. Dresses	Mini-skirt or regular	1	2	3	4	5
5. Pant- suits	Two-piece, three- piece.	1	2	3	4	5

III. Types of Ornaments and Make-up Worn - Girls Only:

How often do you wear the following items?

1. Lipstick	1	2	3	4	5
2. Costume jewelery	1	2	3	4	5

IV. Sources of Recreation or Amusement:

How often do you practice the following activities?

1. Play or listen to American music	1	2	3	4	5
2. Do American type of dancing	1	2	3	4	5
3. Go to American movies	1	2	3	4	5

4. Watch cartoons or read funneis	1	2	3	4	5
5. Play or watch games: Basketball, baseball, football, golf and bowling	1	2	3	4	5

V. Use of English Language:

How often do you speak English?

1. Speak English in your home	1	2	3	4	5
2. Speak English with friends from your own country	1	2	3	4	5
3. Write personal letters in English	1	2	3	4	5
4. Think, dream or habitually count numbers in English	1	2	3	4	5

VI. Religious Practices:

How often do you practice the following religious activities?

1. Attend any Christian worship services	1	2	3	4	5
2. Attend any Sunday School	1	2	3	4	5

VII. Social Interaction:

How often do you practice the following social activities?

1. Visit your American friends (for parties, watching TV, or playing games)	1	2	3	4	5
2. Attend the activities of any social or educational club, scouts or voluntary organization)	1	2	3	4	5

PART B

Answer the questions in Part B according to the following rating scale.

Strongly disapprove 1

Disapprove 2

Approve somewhat 3

Mostly approve 4

Strongly approve 5

VIII. Attitude Toward Dating and Mate Selection:

Do you approve or disapprove of the following American cultural patterns?

1. American custom of dating or courtship before marriage	1	2	3	4	5
2. Love marriage instead of arranged marriage	1	2	3	4	5

IX. Attitude Toward Pattern of Marriage:

Do you approve or disapprove of the following American cultural patterns?

1. Civil wedding	1	2	3	4	5
2. Simple inexpensive weddings	1	2	3	4	5
3. Wedding showers instead of dowry	1	2	3	4	5
4. Interfaith marriages	1	2	3	4	5
5. American way of divorce	1	2	3	4	5

X. Attitude Toward Patterns of Family Structure:

Do you approve or disapprove of the following American cultural patterns?

1. Small family(two or three children instead of large family)	1	2	3	4	5
2. Seperate residence instead of joint family system	1	2	3	4	5
3. Equal treatment for both boys and girls	1	2	3	4	5
4. Women having jobs instead of staying home and rearing children.	1	2	3	4	5
5. Putting old parents in a nursing home instead of keeping them with the family	1	2	3	4	5
6. Giving allowances to children	1	2	3	4	5
7. Children's right to question their parents or elder's authority	1	2	3	4	5

PART C

Answer questions in Part C according to the following rating scale:

- Completely Indian 1
 Mostly Indian 2
 Both Indian and American . 3
 Mostly American 4
 Completely American 5

XI. Personal Identification:

1. Identify yourself	1	2	3	4	5
2. Describe your gestures, etiquette, manners	1	2	3	4	5
3. Describe your way of life	1	2	3	4	5

PART DXII. Personal Information Data:Circle one

- | | | |
|--------------------------------|-----|----|
| 1. Do you like Indian food? | Yes | No |
| 2. Do you like Indian sweets? | Yes | No |
| 3. Do you like Indian clothes? | Yes | No |
| 4. Do you like Indian music? | Yes | No |
| 5. Do you like Indian dancing? | Yes | No |

Circle one

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| 6. | Do you like Indian movies? | Yes | No |
| 7. | Do you like Indian games? | Yes | No |
| 8. | Do you like school? | Yes | No |
| 9. | Do you like to date? | Yes | No |
| 10. | Do you like your teachers? | Yes | No |
| 11. | Do other kids tease you about being Indian? | Yes | No |
| 12. | Do you consider yourself a minority or different from other Americans? | Yes | No |
| 13. | Do you consider yourself as good as any American? | Yes | No |
| 14. | Do you think you're a good student | Yes | No |
| 15. | Do you mind marrying any other than your own race? | Yes | No |
| 16. | Do you think that if parents don't get along well, they should get a divorce? | Yes | No |
| 17. | Do you think your parents are rough on you? | Yes | No |
| 18. | Do you think you should work part-time as other kids do? | Yes | No |
| 19. | Would you like to be the President of the USA? | Yes | No |
| 20. | Do you know the American national anthem? | Yes | No |
| 21. | Do you know the Indian national anthem? | Yes | No |
| 22. | Do you understand the story of Christmas, Santa Claus, Easter and Easter Bunny etc. | Yes | No |

23. What is your religion? _____
24. What are the things that you don't like most at school? _____

25. What are the things that you like most at school? _____

26. What is your goal in life? _____

27. Where were you born? _____
28. How long you have lived in the USA? _____
29. Your Initials _____
30. Sex: Male Female
31. Your Age? _____
32. Your Grade Level _____
33. Your Address: _____

Note: All the information given by you will be kept confidential. The information provided by you will be used for research in Social Sciences.

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